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The logo for the Bannan Institute for Jesuit Educational Mission. It features the text "BANNAN INSTITUTE" in a large, serif font, with "FOR JESUIT EDUCATIONAL MISSION" in a smaller, sans-serif font below it. The background is a blurred image of a person's hands raised in a gesture.

BANNAN INSTITUTE FOR JESUIT EDUCATIONAL MISSION

Dear Friends,

Please excuse us for blowing our horn a bit in this issue. It features the national conference on "The Commitment to Justice in Jesuit Higher Education," which brought over 400 academic leaders to Santa Clara last October. This gathering was unprecedented in the 211-year history of Jesuit education in the United States. The four-day conference was highlighted by a major address by the Superior General of the Society of Jesus, Peter-Hans Kolvenbach, S.J., that challenged the American Jesuit colleges and universities to live out the Society's commitment to "the service of faith and the promotion of justice." Special thanks to the Arline and Thomas J. Bannan Foundation and the Leavey Foundation for their generous support of this historic conference, which also inaugurated the 150th anniversary celebration of the founding of Santa Clara University.



Three years ago, SCU President Paul Locatelli, S.J., asked the Bannan Institute to begin work on a series of conferences on justice in American Jesuit higher education. My introductory piece sketches the collaborative process undertaken with Boston College and the University of Detroit-Mercy for the regional conferences that led up to the national meeting. We are also including excerpts from the three keynote speakers. Fr.

Kolvenbach's address has since been translated into five languages and disseminated world wide among Jesuit institutions. In it, he raises the standard of Jesuit education. The traditional goal of "educating the whole person" must now include an active solidarity with those who suffer in this world. Leon Panetta '60, J.D. '63, recounts how Jesuit education shaped his distinguished career as member of Congress, Director of the Federal Budget, and White House Chief of Staff. Claire Gaudiani, former president of Connecticut College, describes the unique partnership the college formed with the struggling city of New London where they are located. "Town and gown" do not have to be uneasy neighbors; in fact, they need to work with each other to address our difficult social problems.

Beth Kelley Gillogly, who has helped edit explore for several years, turns reporter for this issue, describing the progress of the conference and interviewing some of the participants. She had quite an array to choose from: the presidents, academic vice-presidents, deans of arts and sciences, rectors of the Jesuit communities, and many faculty from the 28 Jesuit colleges and universities attended the conference. The final chapter remains to be written on each of the campuses where new strategies of education for justice are being developed. Here at Santa Clara, we are concentrating on direct involvement of faculty and students with the poor at home and abroad, supporting research on justice topics, and launching new programs for students in residential learning communities.

The many compliments we received on the conference justly belong to Paul Woolley and Jane Najour who worked tirelessly for over a year to coordinate programs, recruit speakers, make the buses run on time, and provide for our guests' every need. Respecting the diversity of gifts, they told the director to concentrate on intellectual content and schmoozing, which I was grateful to do.

Peace,

William C. Spohn, Director



BANNAN INSTITUTE FOR JESUIT EDUCATIONAL MISSION

The University That Does Justice

By William C. Spohn

Director, Bannan Institute

The idea for a national conference on justice in Jesuit higher education first came up in the coffee room of Nobili Hall, the Jesuit community at Santa Clara University, in 1997. SCU's President, Paul Locatelli, S.J., was chatting with Michael J. Buckley, S.J., director of the Jesuit Institute at Boston College. In a couple of years it would be the 25th anniversary of the Society of Jesus' historic commitment to the service of faith and the promotion of justice. Why not commemorate it with a conference? It could involve the American Jesuit universities and colleges in examining how they had responded to that challenge to make faith and justice central to their work. To lay the groundwork, why not have three regional conferences in different parts of the country?

Santa Clara's Bannan Institute for Jesuit Education and Christian Values could organize a conference for the West; the Jesuit Institute at Boston College (BC) could do the same for the Northeast and mid-Atlantic regions. Perhaps the best place to host a conference for the Midwest would be the University of Detroit-Mercy (UDM). It had pioneered involvement with minority communities in its urban location and would complement the relatively suburban locations of Santa Clara and BC.

BC President William Leahy, S.J., and UDM President Maureen Fay, O.P., agreed to the plan and so it was launched. The organizers met in February 1998 and decided that the first step would be to look at the situation "on the ground." They asked each of the Association of Jesuit Colleges and Universities (AJCU) schools to do an assessment of campus programs, curriculum, and research that touched on justice. The campuses responded generously, often appointing top people to do the job. Their reports made clear that, while many good initiatives were happening, they were often uncoordinated, depended upon charismatic individuals rather than regular funding, and often did not have much impact on teaching and research, the core pursuits of the university.

David O'Brien, American historian from Holy Cross College, who has extensive experience with Catholic universities, said, "Jesuit universities are quite good at volunteerism, do fairly well at service learning, but we haven't scratched the surface on education for justice." Many undergraduates have done service in high school and want to continue face-to-face contact with the poor. Service learning or "community-based education," which brings what is learned from the poor into classroom reflection, was well organized in some universities but not in others.

Why are we lagging on education for justice? Many faculty avoid teaching about justice because it remains such a contested notion in American society. It might not be taken as serious intellectual inquiry but as using their academic discipline as a political soapbox. Other faculty believe that justice, like truth, beauty, and other grand themes, belongs to philosophers. Scholars who do more empirical research on specific problems don't use the more general vocabulary of justice or get into practical policy recommendations. Still other faculty believe that their views on justice are not welcome. They are convinced that the Jesuit emphasis on justice slants to the left and cannot comprehend their own more market-oriented positions. On the other side, social activists in the universities are often impatient to get on with solving the problems, not debating in which conceptual framework to locate them.

Sociologist Michael Malek surveyed the faculty at Boston College and found that, although many faculty did research on issues of justice and injustice, very few had contact with other faculty who had similar interests. In

addition, almost none of them had heard about the tradition of Catholic social teaching, an impressive body of social reflection that has been developing for over a century. Teaching at a Jesuit, Catholic university may have encouraged their scholarship, but it had little effect on its content.

Faith and Justice

All three regional conferences urged the participants to reflect on justice in tandem with faith. The necessity for linking the two was not derived from Jesuit documents but from the intellectual integrity of serious reflection, no matter what the religious commitment of those involved. Every person who works for justice is inspired by some transcendent vision, some basic beliefs about human nature and the importance of changing society for the better. Many are inspired by a faith that is anchored in a specific religious tradition. The major "religions of the Book," Judaism, Christianity, and Islam, place great emphasis on doing justice and helping the poor as a way to God and a necessary response to God's concern to heal the world.

Joseph Daoust, S.J., President of the Jesuit School of Theology at Berkeley and former professor of law, told the regional conference delegates at Santa Clara that faith is connected to justice as the roots of a tree are to its fruit. The branches that yield the fruit of justice are always nourished by roots that extend deep into the person's sources of meaning. Without touching that level of faith that inspires commitment for justice, education for justice will be shallow and short-lived.

At the same time, students at Jesuit universities report that they rarely hear about the connection of faith and justice. A survey by psychologist Michael O'Sullivan and ethicist Mary Beth Ingham of Loyola Marymount contacted over 1500 students from 13 schools in the AJCU. Most reported that the Jesuit themes of faith and justice had not been mentioned in their classes, with the exception of courses in philosophy or religious studies/theology. Santa Clara's assessment cited research that showed little change in the social attitudes of American college students from freshman to senior year. The strongest impact on them came when they took more than a single course in community-based learning that exposed them to the poor, combined with leadership training on campus.

The National Conference

The regional conferences generated considerable interest around the country in coming together for the national meeting at Santa Clara, October 5-8, 2000. Each of the 28 AJCU schools was invited to send ten delegates, mostly faculty. After Paul Locatelli, S.J., asked Father Peter-Hans Kolvenbach, S.J., the Jesuit Superior General, to come from Rome to address the conference, several groups of AJCU administrators decided to hold their fall meetings in conjunction with the conference: first the Presidents, then the Vice-Presidents and Rectors of the Jesuit communities, and finally the Deans of Arts and Sciences and their associates. A number of Jesuit provincials and others swelled the total to 420 participants. This unprecedented gathering was a historic first for Santa Clara and a fitting way to kick off the University's 150th anniversary celebration.

Since the time had come for the universities to get practical, the planners decided on a strategic conference that would set out the problems in clear terms, learn what resources are available, and determine practical strategies for the local campuses. Spotlighting successful programs from the AJCU schools would make some models available to the delegates.

It became clear that Jesuit colleges and universities ought to educate for justice in a distinctive way, while respecting academic freedom and intellectual pluralism. A Jesuit, Catholic university should welcome the full range of voices on justice and what should be done with our world, but it should also stand for something. No genuine university can mandate a single theoretical framework for discussion or advocate an ideology to guide practice. Yet if a Jesuit, Catholic university is only a marketplace for ideas, a forum for discourse without end and without consequence, has it not failed in its mission?

Such a university should examine the world from a moral viewpoint, namely from the viewpoint of human life

and community. Our religious heritage makes it clear that every individual has dignity before God, but that we need a just community where the common good is taken seriously. A Jesuit, Catholic university ought to listen to the voices of the marginal, since they are the test of how genuine a community we have. It ought to provide space to push questions of value to the full extent, namely to the level of basic convictions that underlie those positions. In other words, it should be a place where conversations about justice go deep enough to be conversations about faith. A Jesuit, Catholic university in its curriculum and programs and policies needs to stand for the truth that human beings are radically interdependent and that the flourishing of any one of us depends upon the flourishing of all of us.

Education for justice cannot be a side issue any longer; it is necessary preparation for life. The world into which our students are moving is a world of increasing injustice and great disparities of wealth, power, and knowledge. Father Kolvenbach made it clear that Jesuit universities have to begin to educate for justice by connecting their students with those who experience injustice: "Students, in the course of their formation, must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering, and engage it constructively. They should learn to perceive, think, judge, choose, and act for the rights of others, especially the disadvantaged and the oppressed." He called on faculty to learn from the same source: "To make sure that the real concerns of the poor find their place in research, faculty members need an organic collaboration with those in the Church and in society who work among and for the poor and actively seek justice."

The conference participants enthusiastically endorsed Father Kolvenbach's message and pledged to use it as the standard for their own efforts on their respective campuses. By March 1, 2001, they committed themselves to reporting what strategic steps they were taking to bring education for justice into the heart of Jesuit higher education.

[Return to Web format](#)



BANNAN INSTITUTE FOR JESUIT EDUCATIONAL MISSION

Keynote Address delivered by Leon Panetta '60, J.D. '63 at "The Commitment to Justice in Jesuit Higher Education" national conference held at Santa Clara University in October 2000.

The Pursuit of Justice in Public Life **By Leon Panetta**

Editor's Note: The following transcription contains excerpts of the address. For the full text, please visit our web site: www.scu.edu/bannaninstitute.

The advantage of Jesuit education is that it can create a central focus for students on what justice is all about. It promotes service *Ad Majorem Dei Gloriam* and acknowledges the dimensions of justice—dimensions of justice to that very cause in the work for peace and equity and human rights and a healthy environment, global economies. Nothing—nothing can be exempted from the call to justice. That focus is what Jesuit education is all about.

Justice is a matter of education, of learning, of values passed on from others—by parents, by faith, by friends, by teachers, by experience. My Italian immigrant parents brought their old-country values to this nation—the importance of family, of faith, of loyalty, of hard work, of caring for one another, of common sense. The nuns who taught me in grammar school taught me about faith built on hope and love and charity. My friends gave me the ability to understand each other and the special uniqueness of each human being that makes them all special. My teachers, particularly the Jesuits here at Santa Clara—people like Father Fagothey, who taught me philosophy here—reinforced the fundamental concepts of fairness, of right and wrong, and the importance of achieving the common good. And my wife and children taught me what love and giving are all about. Like the mariners of old, life gives us—and the experience in life—gives us a compass, provides us the stars, tells us about the wind and the currents of life, may even provide us with a sturdy sail. But justice can only be achieved if it is a destination for all of us.

And I think what Jesuit education did for me—and I believe it is the core of the relationship of education to justice—is that Jesuits said that it isn't just enough to have a compass and to have the stars; it isn't just enough to know about the currents in life; but to really achieve justice, you have to set sail, and you've got to move forward. That, yes, you have the values of right and wrong, but you have a greater responsibility, and the greater responsibility is to be an advocate, to be an apostle, to be a force for good. I think the fulfillment of Jesuit education is not just learning about justice; it is doing justice.

Edmund Burke said that a representative is elected by the people to exercise his conscience, and he violates that trust when he fails to do that. In public life—and for that matter, in life itself—it is not enough to have a conscience. You must have the compassion and leadership to exercise that conscience on behalf of what you believe is right. That is justice. And that, I think, is the vital linkage that Jesuit education must be about, so that the students who go to these schools can be not just good citizens, but good apostles, individuals who learn to believe in themselves, and individuals who contribute to the strength of our democracy. Democracy, as we know, is a beacon to the world, for how free people can govern themselves to truly provide liberty and justice for all. It is a beacon to those in Yugoslavia today. And, yet, at the very moment when we are, without question, one of the strongest democracies in the world, we live in a time when there is a weakening in our own system. In the last election, sixty-four percent of the adults who were eligible to vote failed to vote in that election in this country, a beacon of democracy. Adam Clymer of the New York Times, who as you may recall was described in words of endearment, said that we have a broken body politic in which fewer people are

participating and involved in our democracy. And of greater concern is how it's impacting a younger generation of Americans.

At the Panetta Institute, we did a recent poll of college students throughout the country to get their attitudes on public service and lives in public life. We got some disturbing news back from that poll. Seventy-three percent of the students who were interviewed said they would never choose a career in public life. Sixty-six percent who were eligible to vote did not vote in the last election. Eighty percent said they had never had a conversation with an adult about getting involved in public service or public life-eighty percent. There are a lot of reasons for that, reasons that impact on the adult population- concern about attack politics, sound bites, consultants, focus groups, too much money in politics. And, ultimately, what students felt is that whatever's happening in Washington or, for that matter, in state capitols, is just not relevant to their lives. It's not relevant to what they care about. And that's understandable. The good news in this poll is that seventy-five percent said they would volunteer for service at the community level. And the reason was because they found that relevant. They could look into the eyes of those they were helping-in education, in health care, conservation, whatever it is. They could see the results of their work. It was much more relevant to them.

Therein, it seems, lies, I think, the greatest hope: to inspire young people to advocate for justice. And you-you have the challenge to make that happen. It begins with the language of faith, basic beliefs about the nature of humanity, the source of our good, and our role in the whole of reality. It begins with the discipline and a reinforcement of the conscience about what is right and what is wrong.

Secondly, you must establish a bridge between what happens in the classroom and what is happening out there in society so that they see the relevance of what is right and wrong and what it means to people. How can students, many of whom get student aid, not believe that it's relevant what kind of decisions are made in Washington? Or if they care about the safety of their food, the quality of their environment, that somehow that is not impacted by the decisions that are made elsewhere? They have to be a part of that. They have to see the linkage between what they learn in the classroom and what's happening out there, and their responsibility to be part of that.

And I believe that you have to promote, as a result of that, service learning in the community. At California State University at Monterey Bay, where our institute is located, it is a requirement for students that they engage in service learning in order to graduate. But you need that tie between what they are learning and how that interprets into the society that they are a part of.

Frankly, I would take it even a step further. I am a believer that we probably should establish a national service system in this country, where every young person can spend one or two years in service-in some kind of service to this nation-in education, in health care, in conservation, in the Peace Corps, and provide a GI Bill of Rights that provides for their education, because young people need to understand what it means to work with others-that sense of discipline, that sense of teamwork that becomes a foundation for the rest of their lives in our society.

I guess it's wrapped up in what Santa Clara calls "competence, conscience, and compassion." As you continue to have your discussions here on the commitment to justice in Jesuit education, we all live in a very crucial point in our history. There are tremendous opportunities that are out there. We are, as a nation, the world's leader in this post-Cold War era. We can advance good throughout the country. The paradox is that at the same time that we are strong leaders in that area, we still cannot find peace in the Middle East and in other parts of the world, and there is still tremendous poverty and hunger and discrimination. We have the strongest economy in our history, and yet the gap between rich and poor grows even wider.

We have tremendous technological skills and innovation available to us. It's happening all around, particularly here in the Silicon Valley. And yet, at the same time that there are these tremendous advances in technology, we still do a poor job of teaching third graders how to read and how to truly understand one another. You don't get that from a computer; you get it from one another.

So, the paradox is that for all of the great opportunities that we have, we truly cannot succeed unless there is a commitment to justice, to making it happen.

[Return to Web format](#)

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BANNAN INSTITUTE FOR JESUIT EDUCATIONAL MISSION

Academic Institutions as Citizens for Justice

By Claire Gaudiani

Times are changing, as the song goes, and I believe that academic institutions need to change the way they engage their cities. Two changes have occurred: our young people do more volunteer work and they see first hand the problems of poverty and how poorly most areas are dealing with addressing the needs of economic and social development. More of today's students, having seen more of the conditions of poverty, having studied service learning courses with us, actually expect us to do as much for others off campus as we do for them and for our own institution. They expect us to be change agents especially where we can all see the problems first hand. But for the most part, Connecticut College, like most colleges, has been simply patting down the problems in our cities. We have not been making systemic, systematic, and lasting change. We have not exerted ourselves to solve the underlying problems of our cities in the same way we exert ourselves on our campuses to make real success emerge. We have been performing palliation, not transformation. And we have felt comfortable in that role of palliator. Ultimately, the truth is we do not only teach our students in classrooms and laboratories, in libraries with technology, but also by example, by how they see us deploy ourselves, how they see us put our personal time and effort at risk for people who cannot stand for themselves. Our students are observing us. They see that, for the most part, we make partnerships with those who can benefit our institutions but we do not close the triangle by getting those philanthropies deeply involved with the poor in our own cities.

Second, over the past twenty years, the world has seen a rising global consensus for democracy as the political system of choice and market economies as the economic system of choice. Of course, in both cases these are very broad consensus with different locally appropriate forms of democracy and market economies developing in different parts of the world. Nevertheless, this is a crucial trend stemming in part from the failure of Communism in so many countries, and in part from the yearning for freedom and opportunity released by the knowledge spread around the world by technology. Despite the rising global consensus for markets and the rising global consensus for democracy, there is no similar clarity, no similar global consensus around the ideal social system. What kind of social system will best support democracy and appropriate forms of market economies and at the same time enable all human beings to experience peace and justice and prosperity, to know the benefits of competition and also of security? Academic institutions, with all the knowledge available to us, ought to be engaged in experimenting in partnerships with the corporate and government and nonprofit sectors in developing some models of the kind of social system that supports democracy and markets, competition and security. Where does the system come from if not from people positioned like we are in American society?

These two changes put pressure on colleges to rethink the way we engage our cities. Can we content ourselves to continue to do some fine things in our cities when we have the capacity to do more and influence the possible shape of social system development?

How do we, at Connecticut College and the New London Development Corporation, take on the many issues of social justice and economic development in our city? The first answer is partnerships, profound and complicated partnerships, which neither the college nor the development corporation necessarily always leads but often takes the initiative to convene. We bring to these partnerships the assets that we are used to employing for the college's interests. These assets include access to expertise, relationships with foundations, connections to people of influence and power, experience in planning and building things. We work closely with city councils and commissions, and with state officials. We brought in first class architects, urban planners, and financial advisers. Student internships and a whole set of partnerships involve all three of the colleges in

town-Connecticut College, the Coast Guard Academy, and Mitchell College. Faculty research projects, classes, and supervision of summer internships make important contributions. The city's staff, its social service agencies, and its businesses are involved in various ways, as are the town's diverse religious and spiritual communities.

Second, we work systemically, systematically, and inclusively. The systems are struggling, and sometimes, even broken in our cities, the school systems, the housing systems, the health systems, the systems that sustain businesses and jobs. Each system needs carefully planned support and all systems need support at the same time. There is no use in sequential help-one system after another. People experience the brokenness as destructive in their lives; consequently, their problems accumulate in such quantity and density that the systems break. We knew we would need to address all the systems systematically, and inclusively (which meant working with the leadership of each one, with the recipients, clients, and patients of each one, and with outside support of all kinds-from foundations, experts, the state, the federal government). We knew we would be accused of being over-ambitious-we decided to accept the criticism.

Third, we committed ourselves to hard goals-measurable objectives within clear quality indexes and timeframes. It would be better to know where we were falling behind rather than kidding ourselves and others. It was my observation that it is easy to be well meaning and complacent with other peoples' poverty, disappointment, and difficulties. My inspiration for hard goals was President Kennedy. I think back to the time when he wanted, in the face of the Sputnik challenge, to spur enormous advances in our space program. He did not say, "I want to see a really, really improved space program sometime soon." He said, "Man on the moon by the end of this decade." That is what I call a hard goal. That means man, not monkey. It means on the moon, not near it. It means ten years, not "whenever." When you really want to make a difference, you need hard goals.

We are in a very important moment in history now where our dedication needs to match the dedication of the World War II generation, which for me-and for many of you, too-is our parents' generation. My father was a West Pointer in 1943 and his generation fought the war that Tom Brokaw brought so vividly to life in his book, *The Greatest Generation*. That generation fought to preserve the values in our Constitution and Declaration of Independence and Bill of Rights. Their sacrifices gave us the privilege of building in the last half of this century the nation that we currently enjoy. Now we must find the same level of energy and courage to meet a new challenge, the challenge of transforming our society on behalf of its best self, the self I believe the founding fathers had in mind when they said "all men are created equal and endowed by their Creator with certain unalienable rights to life, liberty, and the pursuit of happiness." Our colleges and universities have always served as "think tanks," as important generators of ideas and concepts. Now they must become at the same level "do tanks," not just talking about transformation but playing an active role in it. Without this connection of "think tank" and "do tank," our organizations, which have such enormous intellectual and economic resources at their disposal, will instead prepare the way for a weaker future and generations to come will look back on us as squanderers of opportunity. I believe that leaders of colleges and universities must make this work of the 21st century our work. We have an obligation to lead because of who we are and where we are and how we got there. We have to deploy ourselves now as conveners of the partnerships that make all the difference in America's cities and among her poor. The resources to succeed are available. They need to be deployed courageously.

As people of faith and leaders in higher education, we have a special additional responsibility. We must live as Good Samaritans, keeping in mind that Christ did not tell a parable about a person who gave a great lecture on loving one's neighbor. We must strive to live at the highest level that Maimonides called the Chosen People to live. The great Jewish teacher and philosopher laid out eight stages of Tzedakah or generosity. The lowest level of Tzedakah is to give little, infrequently, ostentatiously, and with little regard for the recipient. The seventh level is to give generously, frequently, anonymously, and respectfully. But the eighth level is something different. The eighth and highest level of generosity occurs when the donor enters into a partnership with the recipient. As academic institutions, we have an obligation to create true partnerships for and with the disadvantaged. We must remember that call of the prophet in Deuteronomy: "Justice only justice that you may

thrive." Prosperity is linked to making justice really happen. We have the capacity to draw our corporate and nonprofit partners to different levels of engagement with this kind of systemic, systematic, comprehensive, inclusive, economic, and social change.

In these new dedications, we will be inspiring the work of this new generation and drafting in our lives versions of a social system that is sustainable- supportive of democracy and markets, but also of a just and fulfilling life for all. We are blessed in this country. We have blessings that we owe back. We find ourselves in a unique position to hear the words of Jeremiah. Jeremiah said, "build cities and live in them. Plant gardens and eat their fruit. Make the well being of the city your concern and the city will create your well being."

[Return to Web format](#)



Keynote Address delivered by Superior General Peter-Hans Kolvenbach, S.J., at "The Commitment to Justice in Jesuit Higher Education" national conference held at Santa Clara University in October 2000.

**American Jesuit Higher Education
for Faith and Justice
By Superior General Peter-Hans Kolvenbach, S.J.**

Within the complex time and place we are in, and in the light of the recent General Congregations, I want to spell out several ideal characteristics, as manifest in three complementary dimensions of Jesuit higher education: in who our students become, in what our faculty do, and in how our universities proceed. When I speak of ideals, some are easy to meet, others remain persistently challenging, but together they serve to orient our schools and, in the long run, to identify them. At the same time, the U.S. Provincials have recently established an important Higher Education Committee to propose criteria on the staffing, leadership, and Jesuit sponsorship of our colleges and universities.¹ May these criteria help to implement the ideal characteristics we now meditate on together.

A. Formation and learning

Today's predominant ideology reduces the human world to a global jungle whose primordial law is the survival of the fittest. Students who subscribe to this view want to be equipped with well-honed professional and technical skills in order to compete in the market and secure one of the relatively scarce fulfilling and lucrative jobs available. This is the success that many students (and parents!) expect.

All American universities, ours included, are under tremendous pressure to opt entirely for success in this sense. But what our students want-and deserve-includes but transcends this "worldly success" based on marketable skills. The real measure of our Jesuit universities lies in who our students become.

For four hundred and fifty years, Jesuit education has sought to educate "the whole person" intellectually and professionally, psychologically, morally and spiritually. But in the emerging global reality, with its great possibilities and deep contradictions, the whole person is different from the whole person of the Counter-Reformation, the Industrial Revolution, or the 20th Century. Tomorrow's "whole person" cannot be whole without an educated awareness of society and culture with which to contribute socially, generously, in the real world. Tomorrow's whole person must have, in brief, a well-educated solidarity.

We must therefore raise our Jesuit educational standard to "educate the whole person of solidarity for the real world." Solidarity is learned through "contact" rather than through "concepts," as the Holy Father said recently at an Italian university conference.² When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity, which then gives rise to intellectual inquiry and moral reflection.

Students, in the course of their formation, must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering, and engage it constructively. They should learn to perceive, think, judge, choose, and act for the rights of others, especially the disadvantaged and the oppressed. Campus ministry does much to foment such intelligent, responsible, and active compassion,

compassion that deserves the name solidarity.

Our universities also boast a splendid variety of in-service programs, outreach programs, insertion programs, off-campus contacts, and hands-on courses. These should not be too optional or peripheral, but at the core of every Jesuit university's program of studies.

Our students are involved in every sort of social action-tutoring drop-outs, demonstrating in Seattle, serving in soup kitchens, promoting pro-life, protesting against the School of the Americas-and we are proud of them for it. But the measure of Jesuit universities is not what our students do but who they become and the adult Christian responsibility they will exercise in the future towards their neighbor and their world. For now, the activities they engage in, even with much good effect, are for their formation. This does not make the university a training camp for social activists. Rather, the students need close involvement with the poor and the marginal now, in order to learn about reality and become adults of solidarity in the future.

B. Research and teaching

If the measure and purpose of our universities lies in what the students become, then the faculty are at the heart of our universities. Their mission is tirelessly to seek the truth and to form each student into a whole person of solidarity who will take responsibility for the real world. What do they need in order to fulfill this essential vocation?

The faculty's "research, which must be rationally rigorous, firmly rooted in faith, and open to dialogue with all people of good will,"³ not only obeys the canons of each discipline, but ultimately embraces human reality in order to help make the world a more fitting place for six billion of us to inhabit. I want to affirm that university knowledge is valuable for its own sake and at the same time is knowledge that must ask itself, "For whom? For what?"⁴

Usually we speak of professors in the plural, but what is at stake is more than the sum of so many individual commitments and efforts. It is a sustained interdisciplinary dialogue of research and reflection, a continuous pooling of expertise. The purpose is to assimilate experiences and insights according to their different disciplines in "a vision of knowledge which, well aware of its limitations, is not satisfied with fragments but tries to integrate them into a true and wise synthesis"⁵ about the real world. Unfortunately many faculty still feel academically, humanly, and I would say spiritually unprepared for such an exchange.

In some disciplines such as the life sciences, the social sciences, law, business, or medicine, the connections with "our time and place" may seem more obvious. These professors apply their disciplinary specialties to issues of justice and injustice in their research and teaching about health care, legal aid, public policy, and international relations. But every field or branch of knowledge has values to defend, with repercussions on the ethical level. Every discipline, beyond its necessary specialization, must engage with human society, human life, and the environment in appropriate ways, cultivating moral concern about how people ought to live together.

All professors, in spite of the cliché of the ivory tower, are in contact with the world. But no point of view is ever neutral or value-free. By preference, by option, our Jesuit point of view is that of the poor. So our professors' commitment to faith and justice entails a most significant shift in viewpoint and choice of values. Adopting the point of view of those who suffer injustice, our professors seek the truth and share their search and its results with our students. A legitimate question, even if it does not sound academic, is for each professor to ask, "When researching and teaching, where and with whom is my heart?" To expect our professors to make such an explicit option and speak about it is obviously not easy; it entails risks. But I do believe that this is what Jesuit educators have publicly stated, in Church and in society, to be our defining commitment.

To make sure that the real concerns of the poor find their place in research, faculty members need an organic collaboration with those in the Church and in society who work among and for the poor and actively seek

justice. They should be involved together in all aspects: presence among the poor, designing the research, gathering the data, thinking through problems, planning and action, doing evaluation, and theological reflection. In each Jesuit Province where our universities are found, the faculty's privileged working relationships should be with projects of the Jesuit social apostolate-on issues such as poverty and exclusion, housing, AIDS, ecology, and Third World debt-and with the Jesuit Refugee Service helping refugees and forcibly displaced people.

Just as the students need the poor in order to learn, so the professors need partnerships with the social apostolate in order to research and teach and form. Such partnerships do not turn Jesuit universities into branch plants of social ministries or agencies of social change, as certain rhetoric of the past may have led some to fear, but are a verifiable pledge of the faculty's option and really help, as the colloquial expression goes, "to keep your feet to the fire!"

If the professors choose viewpoints incompatible with the justice of the Gospel and consider researching, teaching, and learning to be separable from moral responsibility for their social repercussions, they are sending a message to their students. They are telling them that they can pursue their careers and self-interest without reference to anyone "other" than themselves.

By contrast, when faculty do take up interdisciplinary dialogue and socially-engaged research in partnership with social ministries, they are exemplifying and modeling knowledge which is service, and the students learn by imitating them as "masters of life and of moral commitment,"⁶ as the Holy Father said.

C. Our way of proceeding

If the measure of our universities is who the students become, and if the faculty are the heart of it all, then what is there left to say? It is perhaps the third topic, the character of our universities-how they proceed internally and how they impact on society-which is the most difficult.

We have already dwelt on the importance of formation and learning, of research and teaching. The social action that the students undertake, and the socially- relevant work that the professors do, are vitally important and necessary, but these do not add up to the full character of a Jesuit university; they neither exhaust its faith-justice commitment nor really fulfill its responsibilities to society.

What, then, constitutes this ideal character? And what contributes to the public's perception of it? In the case of a Jesuit university, this character must surely be the mission, which is defined by General Congregation (GC) 32 and reaffirmed by GC 34: the diakonia fidei ("the service of faith") and the promotion of justice, as the characteristic Jesuit university way of proceeding and of serving socially.

In the words of GC 34, a Jesuit university must be faithful to both the noun "university" and to the adjective "Jesuit." To be a university requires dedication "to research, teaching, and the various forms of service that correspond to its cultural mission." To be Jesuit "requires that the university act in harmony with the demands of the service of faith and promotion of justice found in Decree 4 of GC 32."⁷ The first way, historically, that our universities began living out their faith- justice commitment was through their admissions policies, affirmative action for minorities, and scholarships for disadvantaged students;⁸ and these continue to be effective means. An even more telling expression of the Jesuit university's nature is found in policies concerning hiring and tenure. As a university it is necessary to respect the established academic, professional, and labor norms, but as Jesuit it is essential to go beyond them and find ways of attracting, hiring, and promoting those who actively share the mission.

I believe that we have made considerable and laudable Jesuit efforts to go deeper and further: we have brought our Ignatian spirituality, our reflective capacities, some of our international resources, to bear. Good results are evident, for example, in the Decree "Jesuits and University Life" of the last General Congregation and in this very conference on "The Commitment to Justice in Jesuit Higher Education"; and good results are hoped for

from the Higher Education Committee working on Jesuit criteria.

Paraphrasing Ignacio Ellacuría (president of the Jesuit university in San Salvador who was assassinated in 1989), it is the nature of every university to be a social force, and it is the calling of a Jesuit university to take conscious responsibility for being such a force for faith and justice. Every Jesuit academy of higher learning is called to live in a social reality and to live for that social reality, to shed university intelligence upon it and to use university influence to transform it.⁹ Thus Jesuit universities have stronger and different reasons, than many other academic and research institutions, for addressing the actual world as it unjustly exists and for helping to reshape it in the light of the Gospel.

ENDNOTES

1 In February 2000, the Jesuit Conference established a five-man Committee on Higher Education to prepare recommendations regarding 1) sponsorship by the Society of U.S. Jesuit colleges and universities, 2) assignment of personnel to these institutions, 3) selection of Presidents (particularly non-Jesuit Presidents) for these institutions.

2 John Paul II, Address to Catholic University of the Sacred Heart, Milan, May 5, 2000, n.9.

3 Ibid. n.7.

4 Cf. GC34, D.17, n.6.

5 John Paul II, op.cit., n.5.

6 John Paul II, Address to the Faculty of Medicine, Catholic University of the Sacred Heart, June 26, 1984.

7 GC34, D.17, nn.6,7.

8 "For the poor [the universities] serve as major channels for social advancement" (GC34, D.17, n.2).

9 Ignacio Ellacuría, S.J., "The Task of a Christian University," Convocation address at the University of Santa Clara, June 12, 1982; "Una universidad para el pueblo," *Diakonía* 6:23 (1982), 41-57.

[Return to Web format](#)



BANNAN INSTITUTE FOR JESUIT EDUCATIONAL MISSION

Interviews By Elizabeth Kelley Gillogly '93

IN THEIR OWN WORDS:

Four conference delegates reflect on educating for justice

Roger Bergman

Catharyn Baird

Elizabeth Linehan, RSM

Sandra Lobo

Roger Bergman

*Director of the Justice and Peace Studies Program
at Creighton University*

PASSION FOR JUSTICE

No student should go through a place like Creighton or any of the other Jesuit schools without having been exposed to justice in the classroom. Maybe not in every single classroom, but most courses have some place where justice can be brought up ... Every student should have at least that minimal contact with justice questions, if only to know that the university takes these things seriously. My own experience suggests that a passion for justice doesn't come out of reading books or listening to lectures; it comes out of personal experience. So the programs I have been most interested in and most committed to in my own life as a justice educator are those that take people into the third world, or into the inner city, or to the reservation where they meet people, learn to care about people who are suffering injustice. That tends to turn a young person's world on its head, and the more that they have come from privileged backgrounds-many times not even recognizing that's their case--the more power there is in making relationships with people who struggle to survive sometimes from day to day.

Catharyn Baird

Regis University, Professor of Business, Law and Ethics

ENGAGING FACULTY

Justice is important in every education. I think that the Jesuit schools by leading this effort have the opportunity to reshape the fabric of our community in ways that are desperately in need of being shaped First, I believe that Jesuit colleges and universities need to explicitly hire for mission. What I mean by that is not that applicants should be subjected to a litmus test of beliefs, but rather that people should be hired who are engaged in the process of living examined lives and who are modeling the behavior that we expect for our students. I believe we can get excellent scholars who are able to do both their scholarship and model a life lived for justice. Second, I would engage in faculty development in order to encourage and equip faculty members to create climates of discourse where issues of justice can be woven into their curriculum. While the way to address justice concerns in class may not be obvious to faculty members, it is possible, I believe, to weave themes of justice into every course and to find ways of moving the dialogue and the call to action ahead.

Elizabeth "Betsy" Linehan, RSM

Chair of the Philosophy Department at St. Joseph's University

RUINED FOR LIFE

The opportunity to integrate with academic coursework a serious engagement with persons in need of various sorts ... has the potential for a transforming effect on not only the students but also the faculty and the commitment to justice. Experience alone is not enough. You have to have analysis of the experience, reflection on the experience I am very struck by the ultimate example of students who go to Jesuit colleges and universities, and really buy into the ethos, those who then do volunteer work after graduation and are, as the Jesuit Volunteer Corps informally says, "ruined for life." They may then go into a mainstream profession ... but if they retain the experience they have had of both simple living and commitment to marginalized people in the society (in a context of prayer), then they take that with them into these professions I would expect that this would not be a private commitment but one that gives direction to their professional lives. If they are really ruined in the sense that I mean, I think they can't go into the business world and simply seek profits ruthlessly or ignore the social responsibility of the corporation in which they work, or in the practice of law, uncritically support the wealthy corporate client who is trying to avoid environmental responsibility, for example.

Sandra Lobo

*1997 graduate of Fordham University,
Director of the Community Service Program
at Fordham University*

MAKING THE CONNECTION

Before going to Fordham, I never really made the connection between doing volunteer work and faith ... I had done extensive volunteer work before college, but at Fordham, I started making that connection between faith and justice. I was fascinated by the Jesuits' having this mission of "men and women for others" and justice being integral to that. Why was I drawn to volunteer? I think it was actually self-serving. It made me feel good. It made me feel like I was part of the community, made me feel like I was contributing to the society as a whole. It's funny about volunteering. You think you are giving, but you get so much back We also learn so much from justice issues, from each other, from the communities we work in-it enriches our lives. We keep talking about how students are apathetic, that Generation X is not doing anything. What we are finding and learning is that students are not apathetic, but they need to be directed We need to target the faculty more and invite them to talk about social justice issues in the classroom so then students will be interested in doing justice outside the classroom.

[Return to Web format](#)



BANNAN INSTITUTE FOR JESUIT EDUCATIONAL MISSION

Hard Goals

By Elizabeth Kelley Gillogly '93

Six months after the national conference and the moving words of Father Peter-Hans Kolvenbach, S.J., the 28 AJCU schools report their progress on educating for justice.

"When you really want to make a difference, you need hard goals," Claire Gaudiani told the delegates to "The Commitment to Justice in Jesuit Higher Education" conference last October at Santa Clara University. But the task of more fully and effectively integrating justice into Jesuit education is quite a complex one. For many delegates, the conference raised more questions than it answered. But before they departed for home, delegates agreed to the hard goal of developing an action plan for social justice for their own campuses by March 2001.

William C. Spohn, director of the Bannan Institute, attended the March meeting of the campus ministers from the Association of Jesuit Colleges and Universities (AJCU) to discuss the action plans each school had developed since the national justice conference. He shared the plan developed for Santa Clara, and learned about the varied and creative ways that other Jesuit colleges and universities are committing themselves to more fully integrating justice into their educational community.

Each school approached the assignment in a different way: some summarized what they are already doing to promote justice while others made lists of goals they hope to achieve. Below are highlights from the action plans for 12 of the 28 AJCU schools, including Santa Clara. For the most complete and up-to-date editions of all the action plans, please visit the AJCU web site: www.ajcunet.edu.

LeMOYNE COLLEGE

LeMoyne will make the doing of justice an integral part of its mission, including supporting justice programs; making interest in and demonstrated commitment to justice a criterion for hiring in all senior-level hiring on campus, particularly in campus ministry and student life positions; and establishing a presidential task force on service learning to evaluate current programs and plot strategy for future development. Other goals at LeMoyne include providing incentives to develop curricular and co-curricular activities serving the cause of justice, such as grants and release time to help faculty with justice course development; financial support for student clubs that make justice central to their activities; and the commitment of funds to support a 2001-02 theme of "Teaching and Learning for Social Justice," which will include lectures, workshops, and grants.

LOYOLA COLLEGE IN MARYLAND

After the national conference, Loyola held "Focus on Faith and Justice," a weeklong series of activities centered on Father Kolvenbach's keynote address. Conference delegates also produced a report for the campus that contained three key objectives to implement the commitment to justice: to think about justice goals, to include justice issues in their strategic plan, and to recognize that justice begins at home. Loyola is planning an assessment of the long-term effectiveness of its justice activities and the degree of faculty interest in and pursuit of justice discussions in Loyola classrooms.

LOYOLA MARYMOUNT UNIVERSITY

Loyola has established a \$400,000 fund to provide additional scholarships for highly talented students recruited from economically disadvantaged families in Los Angeles County. It also has plans to reexamine the recruiting

index and possibly give more weight to high school GPA to help prevent discrimination. LMU has also created five \$3,000 curriculum grants to enhance the academic dimension of outreach programs and to encourage faculty to develop new courses with a faith/justice component. Additional funds will be available for faculty research grants on topics related to the service of faith and the promotion of justice.

MARQUETTE UNIVERSITY

Marquette delegates met and developed four areas for discussion and action. 1. Faith that does justice: What efforts are being made? What efforts still need to be made? 2. Education for justice: they aim to enhance their new core curriculum with a justice focus. 3. Economic justice for all: Marquette will work on the distribution of resources, wages, and the inclusion of more people in decisions. 4. Progress in justice issues: Marquette will conduct an ongoing review of its progress on the integration of justice.

REGIS UNIVERSITY

Regis is creating a full-time administrative position called the Justice Education Coordinator. This person will serve as chair of the Peace and Justice minor program, serve as a faculty resource on justice education, advise justice-oriented student groups, work with the campus library to develop resources in Catholic social teaching, and teach three courses per year on justice education themes. Regis will also institute a one-semester seminar for new faculty on Jesuit, Catholic mission and provide stipends for continuing faculty to audit courses with justice themes.

SAINT PETER'S COLLEGE

Saint Peter's College is trying to address the question: do we deliver on what we promise? Some of its goals include: working to keep the school affordable and accessible to all; introducing a social justice minor; encouraging and supporting faculty that are designing new courses related to justice; and working to attract a Jesuit priest, experienced in work with the poor, to its campus ministry staff.

SANTA CLARA UNIVERSITY

Next September, SCU will launch a new residential learning community (RLC) for freshman and sophomores. The "Loyola RLC" will offer linked core curriculum courses that emphasize faith and justice, the Catholic imagination, and community-based learning. Other goals at Santa Clara include making it a priority to provide a living wage for all contracted workers on campus, creating a forum for dialogue in Silicon Valley around the growing gap between the haves and the have-nots, and developing scholarships that would allow local nonprofit leaders of service organizations to pursue graduate education at SCU in organization and management.

SEATTLE UNIVERSITY

Seattle University is considering a number of ideas to more effectively address issues of diversity, citizenship, and justice, including new courses in different phases of its core curriculum, wider use of service learning, summer faculty training seminars, and a special course sequence on justice and diversity. SU plans to fund new faculty research on justice issues and provide educational opportunities for faculty and staff to promote solidarity.

UNIVERSITY OF DETROIT-MERCY

UDM will create a workshop for faculty that will develop ideas for the teaching of social justice and sustainability themes in the classroom and of incorporating service learning into courses and programs. In light of the conference, UDM has created a Community Outreach Committee, which will both survey ongoing linkages with outside entities, and also look for ways to create new opportunities across disciplines for the university to live out its mission in the city. The annual Earth Day celebrations at UDM will have a justice

theme this year, including a panel on environmental justice, student exhibits with a justice theme, and a presentation on urban sprawl co-sponsored by the local Sierra Club.

UNIVERSITY OF SCRANTON

The conference delegation has organized two community-wide conversations on education for justice, based on Father Kolvenbach's keynote address. In addition, two members of the conference delegation are compiling an inventory of justice-promoting activities being undertaken by various members of the university. Scranton will establish a Web page that will highlight the university's commitment to justice.

WHEELING JESUIT UNIVERSITY

Wheeling's goals for justice include establishing a presidential task force with the mandate to enhance the focus on justice education, ascertaining that all employees receive a just and living wage, creating additional summer research and service grants to stimulate justice related research and service, requesting that the board of directors work to achieve responsible investment of endowment funds, and establishing a center for community-based research that will be a catalyst for college/city partnerships to foster greater justice in areas such as housing, industry, social services, and the political arena. Wheeling is also introducing an annual "justice activities award" to be presented to a graduating student.

XAVIER UNIVERSITY

The Peace Studies committee at Xavier proposed the creation of the Xavier Center for Peace, Justice, and Conflict Resolution, which would offer workshops and mediation or other forms of conflict resolution to area schools, churches, social agencies, and individuals. This new center would also be the foundation for a proposed peace studies major. Xavier plans to review its pay scale, have socially responsible investments that consider both the investor's financial needs and the investment's impact on society, and have a structure through which all constituencies can express themselves. Also, a committee at Xavier is developing reflection kits that will serve as a guide for group discussion of Father Kolvenbach's keynote address.

[Return to Web format](#)